

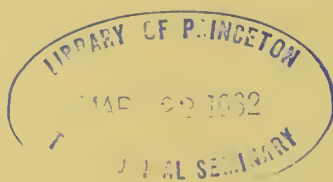
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

# THE CHRONICLE

April 1895.

March 1896.



No. 43.—NEW SERIES.]

JULY, 1895.

[PRICE ONE PENNY.]

## "FRUITS OF TOIL."

Philipton, Stockenstrom, Cape Colony,  
May 10th, 1895.

TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY,  
BLONFIELD STREET, LONDON.

**R**ESPECTED SIRS,—We, the elders, deacons of the Philipton Church, wish, in the name of its members and hearers, to congratulate the Society and the Jubilee of its 100 years amongst us and in other lands.

We were—the Hottentots—the first nation who received the Gospel from its first pioneers, Rev. Dr. Vanderkemp, Read, sen., then his colleague. We are but the remnant of that race. But our fathers imprinted on our minds never to forget that noble Society to whom we owe all our religious and temporal advantages.

We are, indeed, very sorry that we are not able to send a collection as a gift of love and gratitude to the Society. God in His providence bereft us last year of our dear and faithful minister, Rev. Read, jun., who for fifty years, like his father, laboured amongst us, and, like two faithful soldiers, fell at their post, where they commenced their labours. We are going to erect a monument to his memory. With the cost and other financial matters which we have to do as a congregation, we are not able to send a sum to the Society.

We, as a church, are under the consulentship of the

Rev. Jones, of Hackney, who takes good care of us. He has a large sphere of his own to attend to, and the Kat River Church is a large and important sphere too.

It is our wish as a congregation to get our financial affairs right, and then to make arrangements through the Congregational Union, with which we have been connected for years, to get us a minister from the L.M. Society.

In conclusion, we wish the noble Society with which our dear ministers were connected God-speed in future in this and other lands.

"Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till like a sea of glory  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

With kind love, in which the whole church joins, we are, dear Sirs, yours faithfully,

FRANS VINCENT, Elder;  
JACOBUS SWANEPOEL, Elder;  
ISAAC SAMUELS, Elder.

P.S.—This letter is written in the name of the whole Philipton Church, and this letter is written by one of the schoolmasters of this church, who is a certificated teacher, educated at the Seminary at Lovedale.—MISS READ.



## FROM THE FOREIGN SECRETARY.

THE annual meetings of the Society having by general consent passed off with more than the usual satisfactoriness, alike in the attendance and in the interest and enthusiasm manifested, friends now frequently ask what the result has been, and anticipate the answer that there is a marked improvement in the funds of the Society. It is, of course, impossible at this early period in the year to have much evidence for or against such expectations. It is not too early, however, to urge upon all who are concerned about the Society's work and future that the increase of the annual income is of far greater importance than the gathering of a large special Centenary Fund. The Centenary Fund will be of great value in relieving the Society from the strain of some special claims, but it will not enable the Directors to maintain the Society's work on its present scale so long as the income of the Society remains what it is. Those who are most immediately responsible for the direction of the Society's work cannot but be very grateful for the response which is being made in many quarters to the special appeal; but their anxieties would be much more effectually relieved if there were evidence of some approach to the required increase in the Society's income. A special committee is at present sitting which has entrusted to it the very difficult and responsible duty of considering in what way it may be possible to effect retrenchment without crippling the work. Up to the present time the principal result of the examination which has been made has been to increase the perplexity of the Committee without revealing any satisfactory way out of the difficulty.

THE news from Madagascar continues to be very limited, and what there is is not very satisfactory. The missionaries have wisely determined to take precautions against the possible outbreak of reactionary and anti-foreign feeling among a section of the people, by sending a number of the more defenceless members of the Mission out of the country. Some will return to England; others will probably remain at Mauritius or at the Cape, to rejoin their husbands as soon as the way seems clear to do so. The French troops are apparently making their way steadily, though slowly, and at great cost, from the coast to the capital, but it is as yet impossible to foretell what the actual result of the expedition will be. The most serious indication of possible troubles in the future is the Lenten pastoral of the Roman Catholic Archbishop of Paris, which has been echoed in the pastorals of French provincial bishops. These ecclesiastics,

emboldened by indications of a Catholic revival in France, are writing and speaking of the French expedition as a crusade on behalf of Catholicism, and appeal to their people to pray to the God of battles for success to attend the French arms, in order that Madagascar may be won to the Catholic faith. Such utterances, coupled with the strongly anti-British feeling which finds utterance among the French Colonial party seem to point to anxious days in the future.

R. WARDLAW THOMPSON.

## FROM THE HOME SECRETARY.

THE Centenary Fund rises steadily, and stands now at £64,262, of which £44,000 has been paid. From this source we have met the adverse balance of over £5,000 brought forward from last year. One's first impulse is to exult that, two months after the close of the financial year, the Society has paid off the deficiency of the past year. But in those two months the ordinary expenditure has been running on, and the ordinary income has been insufficient to meet it, so that a feeling of anxiety as to the future speedily prevails.

WE are anxious still about the maintenance of our present work, for which an additional £20,000 a year is needed. Surely even that large amount will be provided. The widespread interest lately awakened in many parts of our constituency must ere long produce an increased income.

LET all friends of the Society take a Centenary vow to exert at once their full powers in every possible way, so that we may immediately put beyond all doubt the adequate maintenance of our present position, and may make any suggestion or thought of retreat, abandonment, or even temporary withdrawal utterly impossible, and I predict with the fullest confidence that in a very short time we shall have secured the best kind of Centenary celebration.

THE following growth in a London church may suggest similar advance elsewhere :—

|      |     |     |     |     | £   | s. | d. |
|------|-----|-----|-----|-----|-----|----|----|
| 1890 | ... | ... | ... | ... | 27  | 12 | 1  |
| 1891 | ... | ... | ... | ... | 42  | 5  | 2  |
| 1892 | ... | ... | ... | ... | 102 | 4  | 5  |
| 1893 | ... | ... | ... | ... | 128 | 18 | 1  |
| 1894 | ... | ... | ... | ... | 142 | 12 | 11 |
| 1895 | ... | ... | ... | ... | 150 | 13 | 5  |

"This respectable increase," writes our Secretary, "has been obtained through re-organising the various districts, adding new collectors, and giving the names of newcomers to the collectors in whose district they reside."

NEW plans are on foot. I hope our next number will record that, following the good example of Sheffield, London has formed a Young Women's Missionary Band. A new departure



also is contemplated among the children. They may expect a Doers' Band to help them in their praiseworthy efforts on our behalf.

OF course, the great event of July is the Children's Day, on Saturday, the 27th, at the Crystal Palace. Particulars have been sent round to the churches and schools, and will be found again on our cover. Let us all unite to make it the most memorable day in the whole year.

THE meeting of the Union of Welsh Independents, at Pwllheli, will have special missionary gatherings this Centenary year, to be addressed by Rev. Elvet Lewis and Rev. J. Chalmers, of New Guinea.

IN the summer there will be many special Centenary meetings at various holiday resorts as under :—Rhyl (August 5th), Felixstowe, Worthing, Folkestone, Eastbourne (August 11th and 12th), Llandudno (September 1st and 2nd). Considering the success of similar meetings last year, I hope this list will be greatly lengthened before the holidays are here.

ARTHUR N. JOHNSON.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, May 21st, 1895.*—Number of Directors present, 68.

The new Directors were welcomed by the retiring CHAIRMAN (Mr. A. J. Shephard).

The Rev. J. P. Gledstone was elected Chairman for the ensuing year; Mr. J. E. Liddiard was elected Deputy-Chairman, and, in the absence of Mr. Gledstone, thereupon took the chair.

Votes of thanks were heartily accorded to the retiring Chairman and Deputy-Chairman; to the Rev. Dr. Fairbairn, the preacher of the annual sermon; to the various speakers at the Anniversary meetings; and to the auditors, who were asked to render the same valuable assistance during the ensuing year.

The Revs. E. Storrow and G. Wilkinsen were appointed Honorary Directors.

The Committees were appointed for the year.

The Foreign Secretary made an important statement as to the finances of the Society, pointing out that the deficiency in the ordinary fund of £19,418 was attributable neither to any special falling off of the income on the one hand, nor to any exceptional expenditure on the other, and that it consequently required the serious consideration of the Board. After reviewing various alterations suggested, and dwelling especially on the example set by an anonymous friend of the Society in the North, who had promised £500 per annum for five years in addition to a present annual donation of £500, the Foreign Secretary proposed the reappointment of the Special Finance Committee, which was agreed to.

*Board Meeting, June 11th, 1895.*—Rev. J. P. GLEDSTONE presided. Number of Directors present, 71.

The following missionaries were welcomed :—Rev. Dr. S. H. Davies and Rev. W. E. and Mrs. Clarke, from Samoa; Rev. A. L. and Mrs. Allan, from Nagercoil; Rev. T. W. Ingram, from New Guinea.

Professor Owen J. Whitehouse, Principal of Cheshnnt College, was elected an Honorary Director.

A letter (which will be found on another page) from Philipton Church, Cape Colony, congratulating the Society upon the attainment of its Centenary, was read.

It was decided to hold a Conference of Women at the Mission House on June 26th to consider (a) the raising of a special Centenary gift from the women of Great Britain; and (b) the formation of a Young Women's Missionary Band, &c.

The resignation of Dr. A. M. Mackay, of Wuchang, was accepted, and the following changes were approved :—Dr. S. Lavington Hart, of Wuchang, and Rev. A. D. Cousins, of Tientsin, to exchange; Dr. Davenport, of Chung King, to succeed Dr. Mackay, on the completion of his Australian furlough; Rev. W. Owen, to return from Chung King to Wuchang, and Rev. J. W. Wilson, reappointed to Chung King.

The resignation of Dr. G. P. Smith, of Tientsin, to take effect from September, 1896, was accepted; also the resignation of the Rev. W. E. McFarlane, of Mongolia, who proposes to devote himself to medical study as a further equipment for mission work.

The Board sanctioned the return to England of the Rev. E. Bryant, of Peking, the special work for which he received temporary appointment in connection with the Peking Mission having come to an end.

In consideration of the present state of health of the Rev. E. and Mrs. Lewis, of Bellary, the extension of their furlough until the autumn of next year was approved.

The return to England of Mrs. Thomas, of Vizagapatam, and her son, was sanctioned; also the immediate return, under medical certificate, of Miss Barelay, of Madras.

Miss F. A. Williams, of Didsbury, was appointed to labour as an honorary missionary in connection with the Bellary Mission, South India.

## WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during July :—

July 1st.—Rev. I. Morley Wright, Lewisham.

„ 8th.—Rev. G. D. Macgregor.

„ 15th.—Rev. T. H. Darlow, M.A., New College Chapel.

„ 22nd.—Rev. W. B. Selbie, M.A., Highgate.

„ 29th.—Rev. H. Hewett, Claylands.

## ALMORA CHRISTIAN FAMILIES.

## I.—THE DATT FAMILY.

TARA DATT was a pupil in the L.M.S. school in Almora as a youth, and attributes his first desire to follow Christ to the teaching he had there. When his father, who was a native doctor to the Raja of Nepal, went to live in the

mined to become a Christian, but as his wife was strongly opposed to it at first he waited for her, teaching her steadily, and promising to wait till she felt she could join him honestly in the profession. She has told me it was his gentle patience which touched her hard heart, and she felt there must be a great power in the religion which could teach him to do so. They were baptized with three children

JOHN.

TARA DATT.

JOEL.



BASANTI.

LYDIA.

GRACIE.

SARAH.

MOHANI.

THE DATT FAMILY.

Raja's territory, he took Tara Datt and his young wife with him. So many years passed without any intercourse with Christians, but the seed sown in his young heart, though dormant, did not die. When he returned to India he deter-

mined to become a Christian, but as his wife was strongly opposed to it at first he waited for her, teaching her steadily, and promising to wait till she felt she could join him honestly in the profession. When they came to Almora first, after their baptism, they knew very little of the Christian manner of life, and it was some years before he could be persuaded to let her appear in public or take



part in any mission work; but time and continued persuasion and instruction broke down the barrier, and since then Sarah Datt has been one of our most energetic and efficient women workers. Belonging to the highest caste of Brahmans in Almora they have a peculiarly strong influence over those among whom they work, and are highly respected by all their heathen friends and neighbours.

Tara Datt has made great use of his medical skill in his lonely sphere of work at Bageswar, where he lives the greater part of the year away from his family, superintending the Mission School and evangelistic work, besides the medical work. They have a large family. Lydia, the eldest, is our medical helper, and is now finishing her medical studies in Edinburgh, having already done three and a half good years of work for the Mission since finishing her course at Agra, and we hope she will return to do many more years of work with us. Imogen, the second daughter, passed her matriculation from our school, and is now filling an honourable position as teacher in one of the Christian girls' schools in the plains with the A.M.E. Society. Daniel, the eldest son, has a good position in the Government Secretariat, having received the greatest part of his education in Almora. We hoped he would take up mission work, as his mother had given him to the Lord for His service since his birth, and so we still hope he may return to it.

Imogen and Daniel are not in this group, being in the plains at the time. Joel is a bright young Christian, and takes a hearty interest in all our mission work, Christian Endeavour, &c.; but he, too, has an appointment under Government in Almora. John, the third son, has not yet settled to any steady work, and is rather an anxiety to his parents. Then come the three little girls, Mohani, Basanti, and Gracie, all bright, clever, earnest little Christians, and we believe will, if spared, do much good among their fellow-countrywomen. The whole family have received their education and training in the Almora Mission, and none are more ready to acknowledge their indebtedness and express their gratitude for all they have gained; but one cannot for a moment be blind to the fact that they owe still more to the consistent Christian influence and training of their mother. It is perfectly wonderful to see how this woman, born and brought up in heathenism, has imbibed all the principles of a Christian life and home, and how faithfully she strives to inculcate these principles in her children. She has naturally a strong, true character, but the Gospel has moulded it into its present noble form. She is a woman whose opinion is always valuable and generally correct. Her whole heart is full of a religious fervour and zeal which manifests itself in her prayers and in her work, and she is often an inspiration and an example to us and a strong support and aid because of her capability, practical common sense, and knowledge of the people. She joins with us in our open-air preaching in the religious fairs, and it is a marvel to see the once timid, shy Hindu woman still modest and womanly, but become, through the power of the Gospel, a brave, forcible, enthusiastic preacher to crowds of heathen men and women. Truly the transforming power of the Gospel is an ever-new wonder! Everyone who knows her feels the power of her character, and admires the genuine goodness of her life, and her husband and children all arise to call her blessed.

There are other families among our native Christians in Almora whose histories might give pleasure and encouragement, and I shall be happy to write about some more of them another time.

MARY BUDDEN.

## A GREAT WAVE OF BLESSING ON LIFU.

Lifu, New Caledonia,

March 27th, 1895.

MY DEAR MR. COUSINS,—You will be glad to learn that with the Centenary year of the Society there has come to us here at Lifu a great and unexpected wave of blessing. As a result of revival services held throughout the island by four of our native pastors, no less than 564 natives have decided for Christ, and the whole island has been roused to renewed faith and zeal. We are inexpressibly thankful to God for so rich a blessing; at the same time our faith is rebuked that we should have been so unpre-



MONUMENT IN HONOUR OF PAO, THE APOSTLE OF LIFU.

pared for this Divine visitation, and that we should have been limiting God's power to bless by the natural means used to secure the blessing. I confess that when I started these revival services one chief idea in my mind was that I should be furnishing the pastors with a weapon which might be of value to them in the future, when they had learned to use it with effect; but a stronger hand than ours has used the weapon, and left us all, teachers and people

alike, under a profound sense of God's willingness to help us, and of the ease with which He works. At my pastors' meeting, just held, some of them asked: "How is it that we have laboured for years and failed to move the people; then all at once, with the same kind of preaching, they come flocking in?" I think I answered them correctly in saying that the blessing came in answer to the supplications of God's people during the days of prayer which preceded the meetings, and that much was probably due to the prayers of friends in England, many of whom make special mention of Lifu in their petitions at the throne of grace. According to the old people, no such season of blessing has ever before been granted to the island. One of the revivalists (the pastor of this village) describes it as a true "Penetekosa." While he was working a district about fifty miles away, a somewhat severe hurricane came on, but it was not allowed to interfere with the meetings, the people earnestly protesting that it was no hurricane, but simply the rushing of a mighty wind to accompany the descent of the Holy Ghost. In some of the villages there are no young men left to join in night dancing, and in some even there is scarcely one left who is not either a church member or a candidate for admission.

We are convinced that this work is of God, and that it affords additional evidence of the power of faith and prayer. We feel our indebtedness to the Watchers' Band and others whose daily prayers for us have been so graciously answered. Will our friends now join us in praying that these new converts may be kept "by the power of God"?

With kind regards, believe me, yours very sincerely,  
JAMES HADFIELD.



## NEW LEPER SETTLEMENT, NEAR FIANARANTSOA.

BY REV. H. T. JOHNSON.

IN Madagascar, among other branches of Christian work which have been brought into prominence of late years, has been the special care of the lepers; and the need for an asylum for them has been pressed upon us for many years. At Isoavina, in Imerina, eight days' journey from our Fianarantsoa station, a leper colony was founded some time ago. It is, however, too far for the Betsileo to receive any benefit from it.

These poor creatures were found out by us in our visitations and general district work, only by ones and twos, until at length we were face to face with the fact that a very large number of these unfortunate people were living all around us.

During the last visit to England of the Rev. A. S. and Mrs. Hockett, the condition of the lepers in Betsileo was frequently made one of the topics of their addresses, with the result that a few friends, notably those at New Court

(North London), and at Wavertree (Liverpool), responded so generously, that our friends were enabled, on their return to Madagascar in 1892, to commence building.

Some difficulty arose at first in the choice of a site, for the Malagasy had such a horror of the disease that they were afraid to have the colony too near, lest the water passing through should be in any way contaminated. At length an extensive piece of ground about four miles to the south of Fianarantsoa was secured. It is some distance from any town or homestead, commands an extensive view—being on high ground—and has the advantage of a spring of fresh water on the grounds, and the air is most pleasant and invigorating. So much for the site.

The work of planning out the ground, and superintending the erection of the buildings, has been done principally by Mrs. Hockett, and we as a Mission owe her a debt of gratitude for the time and thought which she has given to this special work.

The settlement consists of four detached cottages and one double cottage, containing in all twenty rooms. These cottages are built of sun-dried bricks, are plastered, and have grass roofs and burnt brick chimneys; the rooms are white-washed, and are bright and cheery. On a little higher ground than the cottages, very near to them, a chapel has been erected, where the lepers can meet for daily prayer and instruction, and also gather together on Sundays, and any other day when visitors go out to address them.

The ground to the south-east, near the spring, has been terraced, and a large number of fruit trees have been planted. A large portion of the ground will be planted with manioc, ground-nuts, &c.; thus the lepers who are able to work will find pleasant employment, and be helping to supply themselves with food. The far north corner has been set aside for a burial ground.

All the preparations being at length completed, on Monday, February 11th, the opening services were held.

We were most anxious that the Christian churches and schools in Fianarantsoa and the immediate neighbourhood should, from the outset, be interested in this philanthropic work, especially as it was a new endeavour.

The announcement of the opening service was taken up very heartily by the Malagasy, and as early as six o'clock on Monday morning the first bell rang, and within half-an-hour whole companies of old and young were on their way to the hill called "Ilena." We are now in our rainy season, and the Sunday night poured with tropical rain, but, as is usual, we had a hot morning with bright sunshine for the service. We estimated that at least 500 were present. For some time the Malagasy were going in and out of the cottages and the chapel, many of them seeing for the first time what they had often heard about—viz., that cottages were being erected at "Ilena" for the lepers in South Betsileo. We found the chapel to be too small for the large numbers present, and so it was agreed that we should



go out on the grass, near some rocks, and hold the service. A few forms and chairs and several mats were brought out, and very soon we were ready for the service. There was a slight digression from the programme at this juncture, M. Chalain, a trader in Fianarantsoa, having kindly come out to take a photograph of the settlement.

Singing, reading by Dr. G. H. Peake, and prayer, with an address by one of the town pastors, formed the important part of the service, supplemented by the usual Malagasy custom of presenting a dollar to the Queen of Madagascar, Ranavalomanjaka III., in acknowledgment of her sovereignty over the Island. The Governor, Rainiketabao 14vtr., D.P.M.,

settlement. The Normal School for Boys, the Girls' Central School, and the students had willingly responded to a desire that they would send in names. The missionaries met and decided upon "Ambohimandrasoa," which, being translated, means "Village of Hope"; and one of the scholars, a Betsileo, received his prize—one of the gifts of kind friends at Greenacres Lodge, Oldham.

About eleven o'clock all was over, and once more an interesting company were going about inspecting the cottages. The coloured pictures, texts, and collected cards, which had been pasted on pink cambric, all helped to make the pretty little chapel and the dwellings bright and attractive—thanks to



THE NEW LEPER SETTLEMENT, NEAR FIANARANTSOA.

was present, and received the "hasina," and in his reply he stated how grateful the Malagasy were for all the kindness shown by Christian friends in England, and promising on the behalf of those present to do all that is possible to help this work among the lepers. Similar expressions of gratitude, not only to the Christian friends in England, but also to Mr. and Mrs. Hockett, were uttered by others present. A collection was taken amounting to £3 3s. 6d., and it is hoped an annual collection will be made in the churches of Fianarantsoa towards the general expenses of the colony.

An interesting part of the proceedings was the giving a prize to the scholar who had suggested a name for the

many friends at home who had sent the coloured pictures, texts, &c. When we left, homeward bound, our thoughts of the poor lepers who would be settled there were made the more restful in the contemplation of the happy surroundings which would greet them there.

It will be our endeavour to interest the Malagasy Christians so that they will contribute to the support of these lepers. We estimate that when the houses are full at least £50 a year will be required. Until, however, the churches here rise to a clear appreciation of their responsibility we shall be glad of any support which Christian friends at home may be able to send.



## ITINERATION IN SALEM DISTRICT.

London Mission, Salem, South India,  
February 27th, 1895.

**M**Y DEAR MR. COUSINS,—It is more than twelve months since I, with the other members of our band, set out from England for our future work in India.

It will probably be of interest to some of the readers of the *CHRONICLE* if I give a brief account of the work and experiences of a newcomer's first year.

The physical surroundings of Salem are doubtless fairly well known by many of our friends, from the letters of other missionaries. Suffice it simply to say that they are very beautiful. If only we had a little less heat, and a great deal more rain, Salem would be a most delightful place to live in. So scarce is water that some of our friends have to send bullock-carts several miles, and then, when it comes, well—to use an American phrase—it hums, or, as Mrs. Robinson put it the other day: "One feels more in need of washing after a bath than one did before."

Our first year, as you know, is devoted to the study of the language, so that we do not take any charge of the work officially till after our first examination in the vernacular.

I have, however, seen some little of the district and district work, having accompanied the Revs. W. Robinson and A. A. Dignum on two of their tours. Just recently I have returned from my first journey of nearly a month on my account. All that I have thus been enabled to see has greatly impressed me with (first) the need of the work, (second) the extent of the work, (third) the hopefulness of the work. Truly there are here "fields so broad" still waiting to be tilled. At all of the places we visited we were very kindly received, our entrance into the villages being heralded by the strains (sweet or otherwise) of a fiddle played by one of our catechists. It, however, does splendid service in letting the people know that we are about, and soon we have a congregation of men, women, and children gathered round us to see the white man, and to hear what it is all about.

One or two native lyrics are then sung. This gives our hearers the opportunity to get into suitable places for seeing and hearing, to get over their introductory remarks on me and my general get-up, and to allow the stragglers to come up.

Then our speakers commence, in simple, homely speech, to tell forth the grand old story—so old, yet ever new! In my last tour I have been speaking a few words in Tamil, and singing to them in their own language, a great favourite being that splendid old hymn, "There is a fountain." This forms the subject of the next speaker's address. At the close of our meeting we offer our books, gospels, psalms, &c., for sale, and soon after set out for the next village. In many places the Munsiff (village magistrate) has a chair or cot brought out for me to rest on. Sometimes, when sitting

on the elevated seat in front of most native houses, a rug or blanket is brought out. These latter I would rather be without, feeling a little uneasy as to whether they may not be more lively than pleasant. To decline, however, might be to give offence, so that I accept it, and sit down with some slight fear and trembling. By half-past nine in the morning the sun is getting well up, and consequently hot, so that we are glad to tramp off to the place where we have ordered our carriage-and-pair to be brought to meet us. Possibly, in spite of its high-sounding title, friends in England would not envy us our turn-out, consisting, as it does, of a rough country cart, quite innocent of springs or any such innovations, with a bamboo matting as a covering overhead, drawn by a pair of bullocks.

Spreading our grass mat over the heap of straw at the bottom, we feel quite luxurious as we start off at the royal speed of three to four miles an hour. After sundry joltings, grunts and ejaculations on the part of our driver to his oxen, we arrive at our camping-place, hot, dusty, and tired, and quite ready for breakfast, even should there prove to be nothing more tempting than the proverbial curry and rice. As soon as it is sufficiently cool enough to do so with safety, we set out for the other villages within walking distance, when we go through the same programme. When the day's work is done we are quite ready for bed, and, as a rule, in spite of the heat, are soon off to sleep without need of rocking. I said, as a rule; but when you and your bed are swarming with creeping things innumerable, it requires more philosophy and quietness of mind than I at present possess to do so. Such places are, however, as far as my experience goes, the exception rather than the rule.

Having exhausted all the villages near, or rather, paid them a flying visit, we pack up, bag and baggage, and are off to the next stopping-place, I generally going on before the sun gets up, and waiting for the bullock-carts to come along, sincerely hoping that they may not be unduly delayed; for, after a ten or twelve miles' ride, one feels in fairly good form for breakfast. In places where there are any, we sometimes stay in our village churches. It would probably come rather as a surprise for the friends in England to go one fine morning to church, and to see the minister's bed in one corner, and his kitchen utensils, &c., in another. The people out here seem to take it quite as a matter of course.

One of the great difficulties of camp-life is getting a supply of water suitable for drinking. In one place in which we were camped, my boy came to say that there was a very good well, "if master like a swim"; but I replied: "You get my drinking water from there." "Oh, that not matter; native people not minding." It did not seem to occur to him that possibly I might object to drinking my bath water. In the evening I went to look at this well, and, to my disgust, found a woman washing her cloth in it. After that I was conceited enough to think that it would not be much worse if I ventured to take a swim; and, later

on, sad to relate, I did so, and worse still, enjoyed it immensely; afterwards giving my boy strict injunctions to see that my water was brought from a draw-well. Whether he did so or not is another part of the story; I discreetly failed to inquire.

In one of the villages visited one of our hearers protested that the gods he worshipped were quite as good as the God of the Christians; this called out the fighting talent of our company, one of the speakers using the following crushing illustration: "Some men, fond, doting husbands, call their wives parrots—*i.e.*, wise, sensible birds; whilst other people call her a peacock—*i.e.*, a vain, senseless person." This, if it did not convince, silenced our opponent; for so, said the speaker, do some people call their gods wise and great, though they are made of only wood and stone. In the same place we made the acquaintance of the village priest. Upon inquiry we found that he could neither read nor write. When asked what he knew concerning God, with a most pitiful expression, he replied: "Nothing, I know nothing." He had been chosen by the people, he did not know why. His duties were to look after the temple, to recite certain prayers, and to receive the gifts of the people. Another time one of the gospels had been sold to an old woman, who upon taking it home was told that she would be bewitched. She came running back in fear and trembling, begging us to take it back and to refund the money—three pice, about a farthing. So great was her fear that I believe she would have sacrificed the money rather than keep the book.

In one village we met a so-called ascetic going his round. He was got up regardless of expense; bunches of peacock feathers tied before and behind; on his shoulder a small covered seat on which was seated a hideous little god, the whole crowned by a large white umbrella lined with red. He had a horrible, degraded-looking face, not by any means an inviting-looking spiritual guide. On his feet were a pair of wooden shoes, the soles of which were thickly studded with nails about an inch and a half long, turned upwards, so that his feet rested upon them. On a close inspection I found that they were so close together, and the points had been so carefully filed down, that walking with a little practice would be quite an easy thing. The people were coming out pouring water over his feet and legs, bringing him various presents of rice, cocoa-nuts, &c., in return for which, after prostrating themselves at his feet two or three times, they received a small pinch of sacred ashes, which, like "Beecham's Pills," is warranted to keep away all diseases. After making a dreadful noise with tom-toms, cymbals, &c., he was politely asked in the words of the policeman "to move on," so that we could make ourselves heard. To my great surprise he did so. Then some of the speakers spoke of what we had just seen, and to my astonishment the people at once said, "Yes, we are very foolish. We are all fools and have no sense."

At most of our country churches, the claims of the Centenary of our Society have been brought forward. At one of the meetings, one of the elders got up to speak—an old man of about eighty years of age, named Joshua. I shall

not readily forget that old man's face and attitude as he spoke. Throwing his shoulders back, his eyes flashing eloquence, he told something of the story of our Society's work and extension. He drew a graphic picture of the condition of the South Sea Islands previous to the advent of Christianity. Patting the pit of his stomach and stroking his legs, he told how he would have been in danger of being eaten had he gone there then; but now they have churches, schools, training colleges, &c., just like we have here in India. Then he spoke of the advent of Christianity into their own village, of the change it had brought about in their homes and lives, and urged his hearers to thank God, and to do all that they could for the Society that had done so much for them.

I must defer giving you an account of the development of our work in Salem. We have just started a society something on the lines of the Y.M.C.A.—a young men's Bible-class, meeting every Sunday afternoon.

This, and much more, fills me with hope and strength for the future, feeling that, whilst little in proportion to the possibilities has yet been done, yet, considering the fewness of workers, and the extent of the fields, I am astonished that so much has been accomplished.—With kind regards, I remain, yours sincerely,

R. C. PORTER.

## "FEELING" ONE'S GIFTS.

June 4th, 1895.

DEAR MR. EDITOR,—I hoped that in the June CHRONICLE some notice would have referred to the self-denying and noble offer made by one of our lady missionaries, to give up one-third of her salary rather than that the work of our Society should be hindered. I was surprised, when it was announced at the ladies' meeting in May, that it was received so calmly, and can only suppose that we were all dumb, because we each felt so self-condemned in the matter.

What are we doing at home to compare with this? Proposing to have penny collections through the country—to give this or that small sum, assured if we do we shall "never feel it." That, I believe, is the secret of want of success in raising the needed sums. Until we give to the extent of "feeling it" we cannot realise the blessedness of giving, nor expect God's blessing on ourselves or on our gifts.

When we look into our homes—homes which profess to be under the guidance of Him who had not where to lay His head—and mark the luxury of our furniture, of our dress, of our whole style of living, it seems as if we reversed what we say: "All I possess is Christ's," and mean: "All is mine, and when I have used on my house and person all I can, I will give a small proportion of what is left for God's work in the world."

We have heard much of late about prayer, but I think God would repeat what He said to Moses: "Why speakest thou unto Me?" It is time now that we obey His commands, and then He will give us a further blessing. "Bring ye all the tithes into the store-house, and prove Me now herewith, if I will not pour you out a blessing." If we gave year by year a *tenth* only of what He has given us, our financial difficulties would be over; and when we remember what He gave for us, surely all we can give to Him will be but a small return, be but a joyful thankoffering.—Believe me, yours truly,



## OPENING OF HIAU KAN LEPER HOME.

Hankow, April 22nd, 1895.

**MY DEAR MR. COUSINS,**—You will be pleased to learn that our Lepers' Home, in the city of Hiau Kan, was opened on the 7th inst. The enclosed photos will give you some idea of the building.

The first time I came into close contact with a leper was in the year 1878, at the Liu village, in the Hiau Kan district. In those days there was no chapel in the village, and all the preaching was done in the house of Liu King-Shan, one of



LEPER HOME.

our Hankow converts. The house was small, and used to be crowded whenever I visited the place. Among my constant hearers was a leper named Liu Ting-tsung. He was at that time the scholar of the village, and, though a leper, was a man of considerable influence. For a time he conducted himself with a good deal of haughtiness. I could see that he was taking in every word and every idea; but he seemed to treat the message with sullen contempt. He was full of confusion, vanity, and pride. The Holy Spirit, however, was working in his heart, and gradually leading him into a saving knowledge of the truth. When I visited the place in 1879, I was delighted to see Liu Ting-tsung come forward as a candidate for baptism. I catechised him carefully; and, to my surprise, I found that he knew everything. I soon discovered also that the truth had laid hold of his heart. He was as humble as a child, and perfectly respectful. After his baptism I suggested that he might lead us in prayer. He did so, and offered up one of the most remarkable prayers I have ever heard from Chinese lips. I left him still a leper in body, but, so far as I could judge, wonderfully cleansed in soul. Several of the Liu village converts have fallen off during these sixteen years; but Liu Ting-tsung, the leper, has never gone back. His path has been as the shining light, that shineth more and more unto the perfect day. He is now in the Home, and we are hoping that he will cling to the Home, and become a valuable helper to us in our efforts to lead the lepers to Him who loved them and gave Himself for them.

The first time I felt that God was calling us to work for the lepers was on the 10th of February, 1892. On the

evening of that day I arrived at the Liu village. Several Christians came to see me, among whom there were three lepers. One was Liu Ting-tsung; the other two were comparatively young, and in their case the disease was quite a new development. Poor Siau-hua had been a bright, healthy, industrious lad. In 1890 I noticed for the first time the signs of leprosy. In the meantime the disease had been making great ravages, and now his face was simply hideous. He was being supported by his aged father, who was going about the country begging a few grains of rice wherewith to feed his helpless son. I did not know that it had come to this, but when I heard the story, I felt that Lazarus had come to my door. "Poor fellows! May God help me to help them." Such was the prayer which rose from my heart as they made their appearance one after the other, and as I listened to the sad story of Siau-hua. We had an interesting Bible-reading with the Christians before going to rest. All present evinced a fair knowledge of the truth, but not one of them seemed to have as deep an appreciation of its value as Liu Ting-tsung, the eldest of the three lepers. The condition of the lepers kept pressing on my heart, but I could not see my way to move in the matter till Dr. Walton made his appearance among us. To my great joy, I found that he was quite prepared to go in, heart and soul, for the work; so I had no difficulty in bringing the matter before my brethren. It was a great joy to me again to find that all my colleagues were of one mind as to the desirability of having a Lepers' Home attached to our hospital at Hiau Kan.

We then made an appeal to the Mission to Lepers for help, and received a generous response. The sum of £200 was forwarded to us for building purposes, and the sum of £50 per annum towards current expenses has been promised.



ANOTHER VIEW.

Our best thanks are due to Dr. Wellesly C. Bailey for the prompt and hearty way he has brought our appeal before the Committee. I am sure that the movement is of God, and that the friends of the Mission will have abundant reason to rejoice on account of the extension of the work into the very centre of this great Empire. I believe that the Hiau Kan Home will be not only a place of physical



blessing to many a poor sufferer, but also a spiritual rest to many a sin-burdened soul. Our Hiau Kan Lepers' Home is the only institution of the kind in Central China.

We had a most delightful opening. It was to us a season of refreshing from the presence of the Lord. In the morning we had an excellent service at the Mission chapel, when three persons were baptized, and the Communion administered. There were present on this occasion from fifty to sixty Christians. In the afternoon we had a truly inspiring service at the Home itself. When dedicating the Home to God, we all felt that the Master Himself was present.

On the following day, Monday, ten lepers made their appearance on the Mission compound. Dr. Walton took in seven. There are in the Home at present twelve lepers, and there are many more who desire to come in. The Home can accommodate sixteen comfortably, and this number will be about as many as Dr. Walton can attend to. But leprosy is very common in these parts, and a home large enough to accommodate fifty could be easily filled.

I was much pleased with my visit to Hiau Kan. It is now about twenty years since we began work in that district. From the beginning we have been greatly encouraged by evident tokens of God's favour. But never have we seen so much to inspire us with confidence as we are seeing now. The whole district is being leavened with Christian truth, and everywhere an interest in the truth is being awakened in the minds of men. And such is the case in the adjoining districts of Yün-Mung and Ying-Shan. What we want now are more men. When shall we have them?

There is one piece of news I must give you before I close. Some weeks since, two of our converts went off to Hunan on a book-selling expedition. On Friday last I received a letter from them, telling me that they were in Phang-Sha, and that they had already sold nearly 10,000 cash worth of books in the streets of that hostile city. Their account of their experience there is very inspiring. We have certainly brave men among our converts, and we thank God for them. Should Hunan be opened, these two men could be planted there at once. How thankful I should be if I could start for Hunan to-morrow, take possession of Phang-Sha, and have these men for my helpers!—I remain, yours faithfully,

GRIFFITH JOHN.

### THE "UNREASONABLENESS" OF MISSIONARIES.

"IT seems that the missionaries in Madras are very angry with a firm of jewellers in that city, because they have been enterprising enough to accept an order for the manufacture of a silver bull, of life-size, which is intended to be worshipped in the temple in the Sivanganga Zemindary. Surely, such an attitude is unreasonable, remarks an Indian contemporary. If Messrs. Orr should destroy the results of

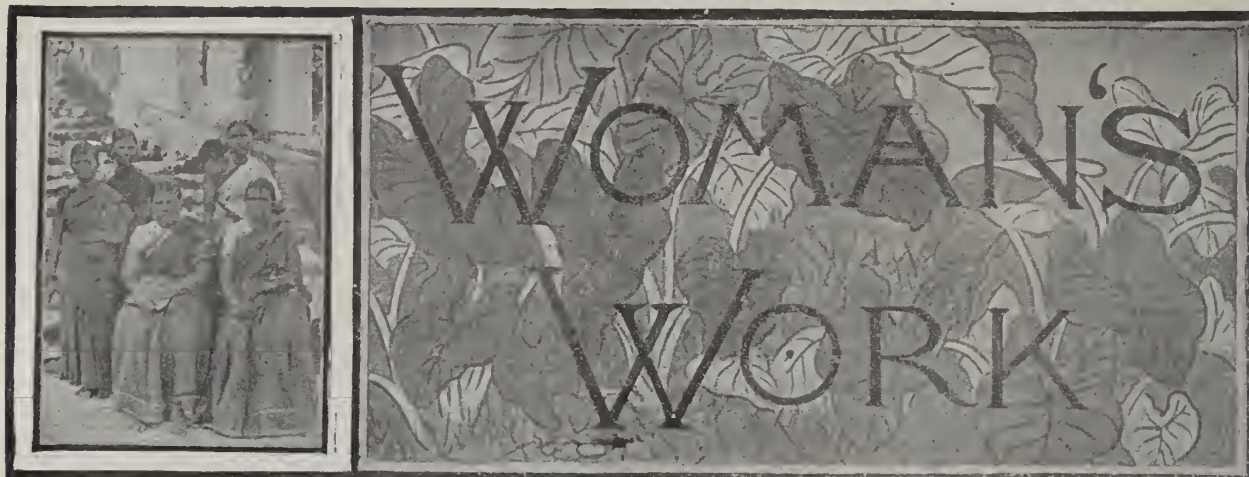
their workmanship, as it is said they are being urged to do, would their clients be thereby converted? Not in the least. They would go further, and perhaps fare worse. From the political economist's point of view it would be highly desirable were other temples to follow the example of the priests in the Sivanganga Zemindary. An elastic demand for life-sized silver bulls would greatly simplify the currency question."—*North China Daily News*, April 16th.

The *North China Daily News* is one of the best and most respectable papers in the Far East. Its editor, in adopting the views of his Indian contemporary, expresses what are, no doubt, the feelings of hundreds and hundreds of our fellow-countrymen in China. The "simplification of the currency question" is a more practical question in his view than the spread of the truth, or than claiming for God the glory due to His name. How unreasonable of the missionaries to object to European "Christians" manufacturing the silver bull, whose worship is to enrich all our merchants by raising the price of the white metal throughout the East! John Bunyan, in describing the impression made by Christian and Faithful on the traders of Vanity Fair, says: "But that which did not a little amuse the merchandisers was that these pilgrims set very light by all their wares. . . . One chanced mockingly, beholding the carriage of these men, to say unto them: 'What will ye buy?' But they, looking gravely upon him, said: 'We buy the truth.' At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling on others to smite them." It is not wonderful that English worshippers of the golden calf can see no objection to making for Hindu worshippers life-sized images of a silver bull. But the paragraph quoted above goes some way towards explaining the very contemptuous and hostile feeling which some European residents in India and China entertain towards the modern missionary.

A. F.

### YOUNG MEN'S MISSIONARY BAND.

ON Saturday afternoon, June 8th, the Young Men's Missionary Band (Central) held the final meeting of its ninth session. Through the kind hospitality of Mr. and Mrs. Evan Spicer, the meeting partook of the character of a garden party, their extensive grounds at Belair, Dulwich, being thrown open to members of the Band and their friends for the occasion. Mr. and Mrs. Spicer, as host and hostess, with the help of the members of their family, did their utmost to make their guests feel thoroughly happy, and a most enjoyable afternoon was passed. After tea had been served, a short meeting was held under a wide-spreading elm tree, Arnold Pye-Smith, Esq., President of the Band, in the chair. Prayer was offered by the Rev. Eric A. Lawrence, of Halifax, who happened to be staying at Belair, and brief addresses were given by the President, by Miss Budden, of Almora, and by the Rev. George Cousins and Mr. Arthur Burns, Secretaries. A very hearty vote of thanks was accorded to Mr. and Mrs. Spicer, which the former briefly acknowledged, and the pleasant gathering was brought to a close by the Rev. J. P. Gledstone, Chairman of the Board of Directors, offering prayer.



### I.—"FIRST IMPRESSIONS" OF A LADY MISSIONARY.

London Mission, Bhowanipur,  
April 20th, 1895.

DEAR MR. COUSINS,—It is just five months since we landed in this lovely and interesting land, and the new experiences which each day has brought have made the time seem more like five years to me. This being the case, I find it difficult to write about the "first impressions" for which you asked. Perhaps this is fortunate, for many of these have already changed, as we were told on landing would be the case, leaving behind, however, a more accurate knowledge of facts, which are certainly very stubborn things in the mission-field. It was saddening to hear from afar of the superstition of India's women, of child-marriage and kindred evils, but one realises these things more keenly when brought face to face with them. "Don't come near me," called a young girl to us the other morning as we entered the court-yard of a Hindu house. She was doing "pujah," and feared lest our shadows should fall on her and thus make her unclean. "Mother has at last come to us," a woman cried joyfully to one of our Bible-women a few days ago. She was referring to Shitola, the goddess of small-pox, who after some delay has extended her influence from Calcutta to Bhowanipur. Many indeed (1,500) have been her chosen ones of late in the great city, and recently a special "pujah" was held in the hope of appeasing her, though her worshippers must appear to be pleased at her presence among them. But if we see heathenism as it is, we also see what God has wrought, and truly there is much to praise Him for. Those whose sympathies are specially drawn to educational work as a means to an end would have rejoiced could they have seen the upper hall of our College filled to overflowing with English-speaking students the other day, gathered to hear the Rev. J. McNeill, who has been holding so successful a mission in the city. The eloquent

and earnest appeal of the great evangelist was listened to with eager interest, and it would be difficult to forget the words he spoke, so powerful and yet so simple were they.

My work is the superintendence of our Christian Girls Entrance School, and I find the Indian girls to be all and even more than all, Mr. Thompson described them as being at my dedication service. It is work that has plenty of love in it, and therefore I am happy; our young sisters here are not only intelligent and anxious to learn, but are loving and responsive, and we long for them all to be Christians in heart as well as name. As English is the medium of instruction, it is a privilege to be able to do something before having learnt Bengali; but I do not think English teaching, however tempting, should take the place of learning the language, for without the latter the majority of the girls and women are out of one's reach. Before closing may I thank you for sending the *CHRONICLE* and *News from Afar*, which are always welcomed and much appreciated by us?

With kind regards, believe me, yours sincerely,

ALICE B. WEBSTER.

### II.—THE COMMENCEMENT OF SPECIAL WORK AMONG THE WOMEN AND GIRLS OF HUI-AN DISTRICT, AMOY.

IN various tours round the Hui-an district (three days' journey from Amoy), the lady-missionaries always felt deeply the great need of missionaries resident there, to work among the women and girls, and the splendid centre the chief city would make for working the stations around; the distance from Amoy, and the difficulty of the journey, being against many journeys up and down. The members of the thirteen churches and out-stations have had the same wish for many years, occasionally expressed in a letter sent to the Board from the Congregational Union in Amoy. These letters met with kindly sympathy, but until last year no



missionary was appointed to live in Hui-an, and then it was only a lady, and not even a lady-doctor !

When I landed in Amoy last January, after my furlough, my first inquiries were as to the possibility of going up very soon to my future home in Hui-an, but news came that the two rooms prepared for me, largely by the Chinese Christians, were not quite fit for habitation ; so I waited, nothing loth, among my old Amoy friends until the beginning of March, hearing from time to time of the warm welcome awaiting me in Hui-an.

And now, March 24th, I have been here in the district-city nearly a fortnight, and find the rooms comfortable when the wind is not in the north, though it is to be feared that

Alas ! in spite of the numerous girls offered me for pupils, so far there is little hope of opening even in the autumn. What an opportunity for some friends of the L.M.S. to do a good work here by enabling us to put up a suitable building on the site already bought behind the church, or to help sufficiently for a building to be rented for the purpose ! For out of all these thirteen stations and their numerous out-stations, only three girls go down to the Amoy Girls' School ; the three days' journey by land and water is too expensive and too risky ; there is the fear of illness far from home and friends, and there is the impropriety of Chinese girls travelling so far on the public roads and passage-boats. All this deters them, though many of the parents heartily and sincerely desire that their girls should be able at least to read their Bibles.

Every day I give some time to the boys' school held in this



PICTURES FROM HUI-AN.

the unceiled roof will be trying in the coming heat, as the brick floor was in the cold.

There is a very large attendance of women on Sundays here : rough country-women, with unbound feet, and a few gaily-dressed town-women with tiny feet among them. The trouble is how to teach these ignorant women between the services. The Bible-woman cannot yet keep them quiet, and I can only get at those around me ; for, though all desire to learn, they are much hindered by the large number of little children and their own tendency to gossip.

Each morning a little class of women and girls come to me in my little sitting-room to learn to read. They are tremendously in earnest, and it is a pleasure to teach them. A school for women is badly needed here, and would fill up directly, while the question continually asked me is : "When will the girls' school be begun ?"

building, teaching them to read and write the Amoy colloquial, which, as well as the characters, they must understand in order to get into the higher school in Amoy.

Visiting the Christians, much more the heathen in this city, is so far out of the question, as a large crowd invariably follows my every movement. Once outside the church doors, this crowd is liable to get rampageous and too personal in its remarks, so my walks have to be in the dusk up and down in front of the church, until the folks here have got somewhat accustomed to my strange appearance ! The Christian women living near, fearing that I may feel lonely, make a point of coming in at all times, and one scarcely likes to suggest to them the joys of quietude and a nice book. This week, I hope to begin my tours among the churches, staying some days at each station to visit and teach the women.

OLIVE MILLER.





*Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.*

### CHINA.

THE Rev. F. P. Joseland, of Chiang-persecution at Chui, visited the six chapels in his district HENG-KOAL. in April, and reports a sudden outbreak of persecution at Heng-Koai, a station opened two and a half years ago. One of the latest converts died of rapid consumption, and unfortunately at his burial a storm of hatred and violence broke out against the Christians. The rowdies of the village, stirred up as usual by a literary graduate, forbade the Christians to bury the coffin in the already opened grave, struck the wife and mother, and seized several of the other Christians and ill-treated them. They then began to stone the chapel until compelled to desist by some of the neighbours. They threatened that no Christian shall ever be buried anywhere in or near their village, and altogether took up such a hostile attitude that Mr. Joseland was compelled to appeal to the district magistrate for lawful protection. Before posting his letter, however, Mr. Joseland was able to add the following postscript:—"I am glad to add a line that the Mandarin is moving in the case, and on April 30th will send a head of police and a posse of twenty odd soldiers to the place to quiet and awe the disturbers. Meanwhile you will be rejoiced to know that all the members and hearers are standing firm, and meeting as usual every evening as well as on Sundays with the preachers, trusting more to the arm of God than any arm of flesh. The wife and mother of the deceased Christian are being drawn more towards the Gospel in consequence of the trouble. Thank God for His power to help His children in distress." The work at the other stations in the district is progressing much as usual. "God tempers the drawbacks and difficulties with encouragements and joys to keep us from losing heart."

WE held our Centenary Sunday meetings on May 5th. The two churches of Amoy CENTENARY MEETINGS met in the morning at Koana-lai Chapel, AT AMOY. and in the afternoon at Thai San, and on both occasions the chapels were filled to overflowing. In the afternoon I gave an address on the

early work of the L.M.S. in China and India, and at the close a united Communion service was held, at which our eldest pastor presided, and money was collected specially for our new Forward Movement in Ting-Chin-Fu. Over 80.00 dols. was promised, and this will be increased to over 100.00 dols. when all the members and adherents have been applied to; some were absent.—A great loss has been sustained in the death of two very earnest deacons of the Thai San Church.

F. P. JOSELAND.

DR. C. J. DAVENPORT has issued a printed report of the Hospital at Chung-King, for the years 1891-1894. Tabulated briefly, the following figures show the numbers treated:—

|      |     |          | New cases. | Total visits. | In-patients. |
|------|-----|----------|------------|---------------|--------------|
| 1891 | ... | 6 months | 1,215      | 2,194         | 15           |
| 1892 | ... | 10½ "    | 2,595      | 5,050         | 40           |
| 1893 | ... | —        | 3,129      | 6,859         | 46           |
| 1894 | ... | —        | 3,341      | 7,800         | 105          |

An accurate record of all visits to patients in their own homes has not been kept. The following is about true for 1893 and 1894:—

|  |           |     |        |           |
|--|-----------|-----|--------|-----------|
| Opium suicides:                          | Men, 34   | ... | Saved: | Men, 27   |
| "  | Women, 51 | ... | "      | Women, 40 |
|  | 85        |     |        | 67        |
| Maternity cases                          | ...       | ... | ...    | 7         |
| Visits paid to medical or surgical cases | ...       | ... | ...    | 73        |
| Visits to foreigners during 1894         | ...       | ... | ...    | 98        |
| (Including dental cases.)                |           |     |        |           |

ON Sunday, May 5th, four young men BAPTISMS AT were baptized by Rev. T. W. Pearce in HONG KONG. the To-Tsai Chapel at Hong Kong. One of them is the cook in the Nethersole Hospital, and has been largely influenced by his brother, a member of our Fatshan Church; while the other three have been brought to a knowledge of Christ in connection with our work at Yao-Ma-Tei, a village on the adjoining mainland. One of the three is fairly well educated, and good hope exists that he may develop into a useful member of the church in his native district. A fortnight previously, one of the students of the Alice Memorial Hospital, named Li King Sham, who commenced his curriculum two years ago, and whose family are still all heathen, was baptized in the harbour at Hong Kong by a native pastor connected with the American Baptist Mission at Canton. Having come to a knowledge of the truth through the instrumentality chiefly of a Baptist fellow-student, he naturally joined that denomination. May the prayers of the churches rise, that all these young men in their several stations may be wisely guided in the early days of their Christian life, and endued with the Divine Spirit for much useful service of the Church of Christ in days to come.

J. C. T.

## INDIA.

"THE UNION RECORD" was started in May, under the editorship of the Rev. W. G. Brockway, B.A., in response to the feeling that Union Chapel, Calcutta, like every church in India of any standing, needs to have some organ to represent its work, not merely to its friends in Calcutta, but also to its members scattered throughout India. From Karachi to Rangoon are many who look to Union Chapel as their spiritual home. In addition to general news of Calcutta and Bengal churches of all denominations, the "Record" will also give accounts of the mission work of the L.M.S. in Bengal.

## MADAGASCAR.

THE second meeting of this Association was held at the L.M.S. College, Antananarivo, on Wednesday morning, April 17th, and was a very successful and pleasant gathering of old friends and new students.

One special feature of the meeting was the singing of several pieces by the present students and their wives, who have been carefully trained in Sol-Fa by the junior native tutor, Ralay. The chair was taken by the Rev. J. Sibree, and addresses were given by the senior native tutor, Pastor Radaniela, and Rambelo, evangelist at Ilafy, the main point of these being: "How to encourage and strengthen the Christian character of our congregations in a time of trial like the present." One cause of regret felt by all was the absence of Mr. and Mrs. Sharman, through Mr. Sharman's having to be away from the capital for a change of air after his tedious illness from typhoid fever. But, on the other hand, great pleasure was felt by many to see a former tutor, Rev. A. W. Wilson, among them again, Mr. Wilson being fortunately in town during a short visit here away from his present station in the Antsihanaka province. Kindly reference was also made by some speakers to other former tutors, especially to Rev. G. Cousins, to whom the College owed so much for many years after its formation. I have been trying to interest the students of the College in the varied work carried on not only by the L.M.S., but also by other societies in different parts of the world. Every Thursday morning, after prayers, I give the men and their wives a "missionary talk," taking up in turn all our principal spheres of work in India, China, South Africa, New Guinea, Central Africa, &c., and also our Missionary ships, the Congo Mission, Tahiti, Savage Island, Travancore, the Sandwich Islands, &c. They last for half an hour or so, and I have kept them up almost without a break for five months, and nothing, I believe, has done so much as these talks to increase their knowledge of what is being done in various parts of the world to extend the Kingdom of Christ, and to give them an intelligent interest in missions. Every week the special field remembered by the "Watchers Band" is

mentioned in earnest prayer, the name of the country being shown by a large printed placard in the lecture hall. This morning I gave them a rather fuller account of the Bible Society, its history and work, and showed how great a debt of gratitude the Malagasy are under to that Society for giving them the Scriptures in so cheap a form. I repeated this a little later to my large class of preachers and pastors. — J. S.

THE books printed in the native language are steadily and constantly increasing in number, and from our Press the following works have been lately issued:—

(1) "A Commentary on the Books of Hosea, Joel, Amos, and Obadiah" (pp. xiv.—206, 8vo), by Rev. J. Wills; (2) "The Home Training of Children" (pp. 68, 12mo), by Rev. R. Baron; (3) Part II., Bible Dictionary (*Ela—Gypa*), pp. 155—290, new ed.), by Rev. J. Sibree; (4) "Sunday Evenings by the Fireside: Short Services for Christian Households" (pp. 128, 8vo), by Rev. W. Hockett; (5) "Zoology; or, Lessons on Living Creatures" (pp. viii.—326, 8vo, with 132 lithographic illustrations), by Rev. J. Sibree. This last is another of the series of Science Handbooks, which are now available for the higher education given in our College and Upper schools. A scheme has been arranged for writing several more commentaries on a few of the books of the New Testament. It is expected that within a year or so these will be finished, and then we shall have a complete series of exegetical and practical commentaries on the whole of the New Testament.—J. S.

NOTWITHSTANDING the gloomy political outlook, we are making arrangements for THE CENTENARY OF THE SOCIETY celebrating the L.M.S. Centenary in MADAGASCAR. 1895, and hope to be able to stir up the interest of our churches in the history and past and present work of the Society to which the Malagasy owe so much. A double series of papers will be commenced in the January number of our monthly magazine *Teny Soa* ("Good Words"), and will, we hope, be continued throughout the year. The magazine will be enlarged for this special purpose, and one series of papers will treat of the history of the Society and its work in various parts of the world, connecting in most cases one famous missionary's name with his special field of labour. The second series will treat of the history of the Madagascar Mission and the different departments of its work. Further, we intend to hold a number of meetings in the capital, with lectures illustrated by pictures and maps; and these we hope to repeat—meetings and lectures—in all the principal villages and influential centres in the country districts. Her Majesty the Queen and the Prime Minister have expressed their interest in and sympathy with our proposals, and their intention to join with us in this celebration of the Centenary.



The subject was brought before the delegates of the Imerina churches (800 in number) at the October meetings of the Congregational Union, and excited great interest and enthusiasm, and papers were distributed among them to be taken home to the country churches. J. S.

THE Malagasy have a proverb," says the Rev. T. Brockway, of Ambohimahaso, "which may be paraphrased thus: 'Sometimes there occurs a day worth a hundred ordinary days.' Such a day, or rather three days, have been granted to us here." A strong, pretty chapel, wholly built of burnt brick, with stone foundations and glass windows, worth 500 dollars, was opened in March. Andrianaivoravelona, who was on his way south, was invited to stay, and he rendered invaluable service at the dedication of the new building, while the Rev. H. T. and Mrs. Johnson came from Fianarantsoa. The sermons by the former, on the Sunday, were most helpful, and seemed to aid to decision for Christ some who were halting, and some who were on the threshold of the Kingdom, while Mr. Johnson's sermons tended to strengthen faith and holy resolve in those who were already believers. Forty converts came forward for baptism and church fellowship. The new building has been paid for, and a balance left in hand. A well-qualified native doctor, who has recently completed his studies in the capital, has come, by special invitation, to settle at Ambohimahaso, and, as the result of an "offering of first-fruits," enough money was brought to Mr. Brockway to pay the doctor's salary for a year. At the beginning of April, Andrianaivoravelona held special services at Fianarantsoa. His addresses were most pointed and helpful, and, as a result, no less than 207 persons offered themselves for baptism and church membership, and the native Christians were greatly stirred. All had, more or less, been under the influence of the mission, and some were already attending the catechists' classes. But it was cheering to the missionaries to see them come forward, and publicly express their desire to serve Christ.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Chinese edition of the Manual and Atlas is being heartily welcomed in the various mission-stations, and many warm expressions of approval, both of its contents and its appearance, are being received by our devoted General Secretary for the China Division, the Rev. A. Bonsey, who has increased the measure of our indebtedness to him by its preparation and issue. Thanks are also due to other kind friends for help in this good work, and especially to Dr. Lavington Hart, by whom the maps were drawn. In my note of last month, referring to this edition, I stated that

these were drawn by native artists; I should have said that the blocks were cut by native engravers.

THE Rev. A. Bonsey says:—"It will take time for the movement to grow in China, but *it is growing*, and here, in Hankow, our Band has now become so thoroughly identified with the thought of the Church, as a whole, that prayers are dominated by the ruling thought for the week; and, according to the time of the month, our brethren plead for India, China, Africa, &c., &c. They are growing more and more deeply interested in the *whole* of the Society's work, and I am sure that the Band is a blessing; for, by centring our thoughts on other parts of the world, we and our Chinese brethren realise more fully that 'the field is the world.'"

It will surprise many to know that, notwithstanding the rapid and continuous progress of the W. B. movement in other directions, both at home and abroad, no Branches have yet been formed in connection with the Welsh churches. This is unsatisfactory, and means loss all round, and it is hoped that the able and interesting article which has been written on the subject by the Rev. M. O. Evans, of Wrexham, for the June number of the *Dysgeiddydd* (Dr. Herber Evans' magazine), will do much to stimulate our warm-hearted Welsh brethren, and to help them in some degree to realise the importance and value of this great fellowship of prayer. The article has now been issued in pamphlet form, and will be supplied by the publisher, Mr. William Hughes, Dolgellau, at 8d. per dozen, or 4s. per hundred copies. All who are able to make advantageous use of these should help in their distribution, and may the good seed thus sown bear fruit a hundred-fold.

IN order to provide for the proper transfer of members from one Branch to another, TRANSFER FORMS have been prepared, and will be supplied to Secretaries of Branches on application. It is hoped that all Secretaries will keep a diligent look-out for members removing, and that care will be taken to pass them on thus to other Branches.

WILL those of our members who are just now planning for their holidays permit me to urge them to avail themselves of all the opportunities that may arise in the course of their journeyings for doing missionary service in connection with our Band? Much good work has been done in this direction, and there are still many churches waiting for the movement to be introduced to them, which might without difficulty be brought into line. JAMES E. LIDDIARD.

## NEW BRANCHES.

| LONDON.                       |                                    |
|-------------------------------|------------------------------------|
| Branch.                       | Secretary.                         |
| Walthamstow (Wood Street) ... | Mr. C. F. Hooper.                  |
| COUNTRY.                      |                                    |
| Andover ... ..                | Mr. G. Clark ( <i>pro. tem.</i> ). |



|                             |     |                     |
|-----------------------------|-----|---------------------|
| Bradford (Horton Lane)...   | ... | Miss A. M. Godfrey. |
| Grantham ... ..             | ... | { Miss Lee.         |
|                             |     | { Miss Norman.      |
| Hazel Grove ... ..          | ... | Miss Howard.        |
| Manchester (Patricroft) ... | ... | Miss F. A. Hill.    |
| Sidcup ... ..               | ... | Mrs. G. S. Walker.  |
| Stocksbridge ... ..         | ... | Mr. T. Lievesley.   |

## SCOTLAND.

|                 |     |                 |
|-----------------|-----|-----------------|
| Stirling ... .. | ... | Mr. Jos. Kenny. |
|-----------------|-----|-----------------|

# NEWS FROM OUR STATIONS

## PERSONAL NOTES.

CHINA.—The Rev. T. W. Pearce, of Hong Kong, writes regarding the establishment of a Christian newspaper, which he believes will do much for the cause of the Gospel in China. The promoters have already met with much encouragement. Mr. Pearce says:—"I translated yesterday for publication in English a remarkable letter written by the District Magistrate of Ts'ung Fa, before whom these proposals had been laid. The magistrate writes in praise of Christianity, and expresses his conviction that the future of the Empire depends on the acceptance by the people of the religion of Christ. The incident is, I trust, one of many indications that a new day is about to dawn."

INDIA.—The Congregationalists of Sussex have sustained a severe loss by the death of Mr. William Stevens, of Keymer (father of Miss Ellen Stevens, of Mirzapur), which occurred on May 17th, at the ripe age of eighty-two. He was connected with London Road Chapel, Brighton, for more than forty years, holding office as Church Treasurer for thirty years, and as Deacon for twenty-six years. Belgrave Street and Lewes Road Chapel, Brighton, owe their existence to him. During the last twenty years of his life he was a member and liberal supporter of Burgess Hill Congregational Church. Within a few months of his death he presented a manse to London Road Church, and paid off an old debt of £250 on the Sunday-schools at Burgess Hill. He assisted to found the Sussex Home Missionary Society and County Association in the year 1849, and for many years took a leading part in its management, as Chairman of the Executive Committee. There are few churches in the county which have not shared in his liberality, and his death is widely mourned. He was buried in Keymer churchyard on the 21st ult., by his old friends, Revs. Robert Hamilton and A. Foyster, in the presence of mourners from all parts of the county.—The Neyoor Mission has sustained a great loss by the death of Rev. A. Arumeinayagam, who has been a native pastor at Attoor since 1867. He had been ailing since the beginning of the year,

but under the care of Dr. Fells it was hoped he might recover. On May-13th, however, he suffered a relapse, and passed away two days later. One of his sons affectionately testifies to the good example the deceased father has left for his children to follow, and it appears that, in the concluding line of his will, the late pastor has expressed his wish that his son, Thomson (named after Dr. Thomson), should take up the Lord's work, and that Mr. H. T. Wills, of Trevandum, should help him in this direction.

MADAGASCAR.—After long and prayerful consideration, and receiving the emphatic advice of the English Acting Consul in Tamatave and the Acting Vice-Consul in Antananarivo, that all ladies and children should leave the country in view of the intended advance on the capital by the French troops, the Imerina District Committee has decided to recommend the withdrawal for a time to Mauritius, Port Elizabeth, or Cape Town of those who feel it their duty to follow this advice. Mrs. Peake, Mrs. Baron, Mrs. Ashwell, Mrs. W. Hockett, and Mrs. Wills are returning to England.—The Rev. J. Pearce landed at Fort Dauphin in the middle of March and proceeded to Fianarantsoa. Four of the missionaries now in Madagascar have lately celebrated their "silver weddings," all four having been married within a fortnight of each other in the month of February, 1870—viz., Messrs. Sibree, Wills, Peake and Matthews. As it was thought that the event should not pass without some recognition, Mr. and Mrs. Sibree (whose wedding-day was the last of the four) invited all the members of the L.M.S. and the Friends' Missions in the capital and neighbourhood, as well as some of other missions, the S.P.G. and Norwegian Societies, and a few native and other friends, to an "At Home," at the Committee-room of the College, which was turned into a pretty drawing-room for the occasion. About sixty friends responded to the invitation, a few being unable to be present, and a pleasant hour or two were spent in conversation, the host and hostess receiving the warm congratulations of their guests. After tea and coffee and refreshments had been served, a short religious service was held. The favourite old hymn, "O God of Bethel," was sung; Mr. Clark, of the F.F.M.A., read a portion of Scripture; Mr. Briggs offered appropriate prayer and thanksgiving; and Dr. Borchgrevink concluded with the Benediction. During the course of a few informal speeches made afterwards, it was remarked, as something to be noted with thankfulness, that four missionaries and their wives, married twenty-five years ago, were all, by God's blessing, still fairly strong and well, still in full work, and still in Madagascar. One good brother, also married about the same time, Rev. W. Montgomery, has, however, been compelled by ill-health to retire before completing twenty years of service. An exhibition of "musical drill" by the boys of the Antananarivo Orphanage, in the lecture hall of the College, and conducted by Mr. J. C. Kingzett, concluded the pleasant afternoon in celebration of the quadruple silver wedding.—The year was commenced at Vonizongo with the usual "Midsummer School of Theology," and the meetings were signally successful. The Rev. B. Briggs gave each day short accounts of the Society's work in different countries, and the Rev. W. Hockett followed with a series of addresses on "What kind of Religion will suit the Malagasy?" In the evenings they discussed what was to be accomplished

during the year in the churches, schools, and different associations. At the close of the meetings a resolution and a request was passed that the "School of Theology" should be held twice a year, which shows that the third gathering had not been less appreciated than the previous two. The names on the register again numbered 130.

AFRICA.—The work at Hankey appears to be making real progress under the care of the Rev. J. Mackenzie, who writes that the number of inquirers, chiefly young men and girls, is most gratifying. Of their earnestness and sincerity he has no doubt.

SOUTH SEAS.—The Rev. S. A. Beveridge has reached Samoa in safety.



DR. SCHREIBER, the Missionary Inspector of the Basle Missionary Society, writes thus of the work of that Society in Nama-land :—"In the southern half of the country (where the work has been undisturbed by the war with Hendrik Witbooi) the labours of our missionaries at the five stations have been continued with great blessing. There can be no doubt that the remnant of the Nama people, which now numbers about seven or eight thousand souls, is in a fair way to become altogether Christian; in fact, the whole country already gives the impression of a Christian country, and the new Governor, Major Leutwein, told me that he had been greatly surprised by this impression when first entering on his duties. A visible sign of this delightful progress is given in the hosts of persons who present themselves for confirmation at all our stations. I find here a thankful recognition of all that we have brought to the people; and amongst the elders, especially, I have been able to awaken the conviction that the time was now near at hand when these churches could follow the good example of the Cape churches, and begin to be self-supporting."—*Evangelisches Missionsmagazin*.

"I WAS specially pleased to find what progress our missionaries have made in the mastery of the difficult Nama-Hottentot speech with its 'clicks.' Most of them can now preach in it without an interpreter, and thus an important step forward has been taken in our work. The people sing excellently in our Nama churches, and I was always greeted on my arrival by a choir which sang the beautiful, familiar hymns. In the schools, native teachers, for the most part thoroughly capable, work along with our missionaries. Five new beginners—very young, it is true—have passed a good examination, and are just entering upon their work. For the rest, the schools give a somewhat

poor impression. You can see at a glance that the Government gives no assistance here, as in the Cape Colony. But we hope that our German Government will soon follow the example of the Cape, and allow us a subsidy for our schools."—*Ib*.

"IN Hereroland also our work has made remarkable progress. At all the stations which I visited I found considerable numbers of persons under instruction for baptism, in one place as many as eighty. It can clearly be seen that in general the desire for God's Word is increasing among the people. . . . But it is a sad and undeniable fact that the morality of many of our Herero Christians is very low, and that bad things are constantly coming up in those who appeared worthy of full confidence. But we must not forget that the last fourteen years of war have exercised a very evil influence in this respect, nor must we forget the unspeakable heathen defilement out of which these people have come, and by which they are still continually surrounded. Our first Herero missionaries, brothers Hahn and Rath, tell us that when they began the work they could never have dared to hope to see so great a change in so short a time as has already taken place. We must, therefore, work on in patience and hopefulness, and in judging these moral breakdowns we must repeat that such a people can only gradually be brought to a higher moral standpoint."—*Ib*.

LAST summer, the plan long cherished in Denmark, of planting a mission station on the East coast of Greenland, was carried out. This East coast, which is very difficult of access, but is still inhabited by heathen Eskimo, was visited in 1884 by Captain Holm, and he has chosen the Tessinyak Bay, which has a good haven and a river rich in fish, for the mission station. As the place has steam connection with Copenhagen, it is not entirely cut off from intercourse with the outer world. A Danish clergyman, Pastor Kyttel, who has lived two years on the West coast and busied himself with the study of the language, has been selected as missionary for the new station.—*Basle Missionary Magazine*.

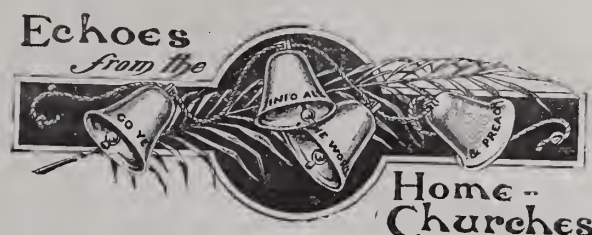
FOR a long period, the Dutch authorities in Sumatra tried to win the Mohammedan population by excessive deference and even by special privileges. They thought to awaken the gratitude of the Moslems and gain their adherence by spending lavishly on their temples and religious arrangements; the ruined mosque of Atschie, in Sumatra, was splendidly rebuilt at the cost of the Government, and the Dutch rulers went so far as to regard the work of missions as politically dangerous. They even believed that the Mohammedan insurrection in Borneo in 1859 was provoked by the missionaries. But lately a change has taken place, and three years ago it was emphatically declared, in an assembly of men thoroughly acquainted with the circumstances of the Dutch colonies, that missions were a great help to the Government, and should be furthered in every possible way.—*Evangelisches Missionsmagazin*.

EVER since the port of Hiroshima became the headquarters of the Japanese operations of war, it has formed an important centre of evangelistic work. The Emperor has now removed his residence there, in order to be nearer the seat of war, and the



town swarms with all sorts of people. The fortress and the ordinary barracks are quite insufficient for the concourse of soldiers here, and many public buildings, temples, schools, churches, and hotels are used as stables, barracks, hospitals, dispensaries, and officers' quarters. The common soldiers are billeted on the citizens. The sick and wounded, returning from the seat of war, are brought first to Hiroshima, where they are carefully tended by the Red Cross Society. All those who wish to distribute Bibles and tracts, to read aloud, or to give Christian teaching have free access to them. Among the troops who are quartered in the town there are a great number of officers and soldiers who are Christians, not merely in name, but who bear living witness for their Lord. They all hold fast to one another, without regard to their ecclesiastical differences, and seek to further the temporal and spiritual welfare of their comrades in every way they can. In union with the missionaries and Christian churches in Hiroshima, they work earnestly among the mass of people brought thither through the war. They visit the soldiers and distribute Bibles, portions of Scripture, and Christian literature. They read to the sick and pray with them, and gratitude is generally expressed for their visits. There is not the slightest opposition from any quarter to this work of love; on the contrary, it is prized. Under the flag of the Geneva red cross, which waves over the gates of the Buddhist temples, or is painted over the entrances to the hospitals, the heathen themselves welcome the activity of the Christians. May it bring forth abiding fruit!—*Basle Missionary Magazine*.

In days of yore, when the Hindu religion was still a living power, princes, priests, and people vied with one another in offering their best to the idols. They decked them with costly trinkets, pearls, and precious stones; they gave their best lands to the temples; they filled the temple treasury with wealth, so that the amount possessed by many temples ran up to millions. This religious enthusiasm has long since died out. Since 1858 the English Government has entirely withdrawn from the administration of this property, and it rests in the hands of Hindus. It is a sure sign of the approaching dissolution of Hinduism that many temples are the prey of robbers and spend-thrifts. Even the idols themselves are no longer safe from the long fingers of the greedy temple-thieves. In the Indian newspapers, the complaints of the bad administration of the temple property, the dishonesty, extravagance, and wantonness of the temple authorities and priests, are constantly increasing. The only remedy suggested is to call in the help of the English Government. Last year the most distinguished residents of Tirupati, where there is the most famous sanctuary of Vishnu in South India, sent a long petition to the Viceroy of India, in which they entreated him to publish a new law, appointing special officials to protect the property of the temples, seeing that the state of their religious endowments was desperate. The Government in Madras was attacked on all sides, until it laid proposals of the kind indicated before the supreme power in Calcutta. But the Viceroy firmly answered: "No! The Act of 1863, by which the administration of religious endowments must be left solely and entirely in the hands of the adherents of the religion to which they belong, must be maintained."—*Leipziger Missionsblatt*.



THE Sheffield Auxiliary Committee are arranging a Centenary demonstration of Sunday-school scholars and young people, to be held in the East Hill Meadows, on Monday afternoon and evening, August 5th, 1895. After tea a great missionary meeting is to be held.

SHEFFIELD YOUNG WOMEN'S MISSIONARY BAND.—The first annual meeting of the Band was held in Nether Chapel Lecture Room, on Thursday evening, May 16th, Mrs. J. Lewis Pearse presiding. Reports of the work done during the year were read by the secretaries, and a short address was given by the Rev. H. H. Oakley. The Band meets once a month, at 6.30 in the evening, when sewing is done for some mission stations. A box has been sent to Mrs. Chalmers, of New Guinea, and now the Band is working for Mrs. Bryson, of Tientsin. Papers are read during the evening on some branch of mission work, by the members. Mrs. Richards, late of Raiatea, and Mrs. Jones, of Fwambo, Central Africa, have addressed two meetings. The membership numbers 103, and the minimum subscription is one shilling a year, payable half-yearly.

REMARKABLE MISSIONARY DEMONSTRATION AT IPSWICH.—A missionary demonstration was held in the Public Hall, Ipswich, on Saturday afternoon, May 25th, in celebration of the Centenary, and was designedly arranged to attract the attention and the interest of the young people of the town and neighbourhood. The proceedings were accordingly made to assume a specially entertaining character. The spacious platform was handsomely adorned with plants and flowers, while the walls were made bright with flags and with banners bearing inscriptions. On the wall space at the back of the platform was a diagram, representing the unconverted millions. The chair was occupied by the Rev. Canon Bulstrode, who was supported on and near the platform by various prominent clergymen of the Church of England and representatives of Nonconformist bodies. These gentlemen included the Rev. E. Oakley, Rev. T. M. Morris, Rev. W. J. Garrould, Rev. W. Berry, Mr. D. Ford Goddard, Rev. A. A. Dowsett, Rev. E. J. Gilchrist, Mr. J. F. Alexander, and many other gentlemen. But the great attraction of the platform, so far as the young people were concerned, was the presence of a number of missionaries in native dresses. Amongst them were Mrs. Bryson, of Tientsin, Revs. Dr. Muirhead, of Shanghai, Dr. McFarlane, of New Guinea,

E. P. Rice, B.A., of Chik Ballapur, South India, and George Cousins, Editorial Secretary. The hymn, "All hail the power of Jesus' name," having been sung, and prayer offered by the Rev. C. J. Gilchrist, the Chairman expressed the pleasure which he experienced in complying with the request made to him to preside on so interesting an occasion, and to find such a large assembly of young people, who, he trusted, might be influenced to discern the value of the great missionary work being carried out by the Church of Christ, and to lend a helping hand in promoting it. The rev. gentleman, referring to the proceedings of that afternoon, explained that they were favoured with the presence of several missionaries, who would describe the great missionary work which was being carried on in various parts of the globe.—The Rev. George Cousins, having explained the unavoidable absence of Mr. Johnson, observed that it was very gratifying to see such an exceedingly large gathering of young people in support of the great missionary cause. They were greatly indebted to Miss Pratt for the energy she had displayed in connection with the gathering, and he congratulated her upon the marked success of her efforts. He was also much pleased to find representatives of the different sections of the Church of Christ present. The Society had always been broad in its platform. That was the 100th anniversary of the Society, an interesting event which appealed to all classes of Christians, and the demonstration on that occasion had been organised with the view of making evident how much had been done in the first hundred years, and how much remained to be done in the future. Mr. Cousins having introduced the missionaries, most interesting addresses were delivered by them, and they cited a portion of Scripture in the native languages. Some encouraging statistics were given in proof of the success of missionary effort. The Rev. T. M. Morris, in proposing a vote of thanks to the Chairman and the Deputation, expressed the great pleasure he experienced in renewing his acquaintance with Mrs. Bryson and Dr. Muirhead, whose hospitality he so much enjoyed during his recent travels in China, when he had the opportunity of seeing something of the splendid work done by the London Missionary Society. The thanks of all present, too, were due to Miss Pratt, upon whom the initiating and carrying out of that successful gathering very largely, if not entirely, depended. Mr. D. Ford Goddard seconded the motion, which was briefly acknowledged. — *East Anglian Daily News*.

A GREAT meeting, in celebration of the Centenary, was held in Christ Church, Westminster Bridge Road, on May 20th, when the Rev. F. B. Meyer, B.A., took the chair, and introduced Mr. S. J. Cowdy, saying that the young men of Christ Church had raised sufficient money among themselves to send him to college to be trained as a missionary for the foreign field, and to be their representative. He had been

chosen by them, and had been approved.—The Rev. Dr. Newman Hall spoke of the origin and growth of the Society.—The Rev. R. M. Ross, of Amoy, bore witness to the great earnestness and liberality of the Chinese Christians in Amoy.—The Rev. Dr. Macfarlane followed with some reminiscences of his experience among the heathen in New Guinea.—The Chairman announced that the Rev. Dr. and Mrs. Newman Hall had given £100 for the Centenary Fund.—During the evening Mr. W. P. Richards sang, while Mr. J. R. Griffiths officiated at the organ.

A UNIQUE MISSIONARY MEETING AT STALYBRIDGE.—On Sunday afternoon, June 2nd, the Congregational church, Stalybridge, was well-filled with an audience assembled to take part in a missionary meeting, probably unique of its kind, conducted entirely by young girls connected with the school. The chair was taken by Miss Annie Bottomley. After prayer by the Rev. G. E. Cheeseman, the young Chairwoman delivered her address from the chair, detailing the object for which they were met, the celebration of the Centenary of the Society, and indicating its work and claims. After a second hymn sung by the children, Miss Lilies Logan spoke upon the Society's "Field of Labour." A third hymn was sung and then two speeches upon "India" followed from Miss Myra Bottomley and Miss Mabel Hyde. Miss Aggie Bottomley attacked the subject of "Religion in China," and "Child-life in China" was taken up by Miss Clara Shatwell. Then came a most charming and apparently impromptu speech from the young lady in the chair, as a preface to the collection. It was so fully "up-to-date" that it contained an allusion to the morning sermon preached three hours earlier; and probably the amount added to the Sunday-school Missionary Funds—£4 9s.—was appreciably increased by this pleasing little second address from the chair. The last speaker, Miss Amy Wilde, spoke on "The Gospel in Africa." Before the great meeting dispersed, Mr. Cheeseman, who had so successfully trained the youthful speakers, asked for and obtained a hearty P.S.A. mark of appreciation. Mr. Smith, one of the deacons, had undertaken the instruction for the musical portion of the service. The *Stalybridge Reporter*, from which the above report is taken, claims "that a service in church should be conducted entirely by young people, with ages ranging from fourteen to sixteen years, is, so far, unparalleled. Yet it was a grand success. Miss Annie Bottomley made a splendid president, as calm and cool and collected as if fifty rather than fifteen summers had passed over her head, and the other speakers acquitted themselves admirably. The Congregational school has scored a point. Will others follow? There is not too much missionary enthusiasm in this locality, and one very effective method of arousing it is to make the children its attractive apologists."

A MEETING of some three hundred young men and women



belonging to the Congregational churches of Leicester was held in the Lecture Hall of Emanuel Church on April 30th, at which it was heartily and unanimously resolved to constitute a United Young People's Missionary Society, whose objects shall be:—(1) To band the young people of our churches together for the cultivation of an enlightened and enthusiastic interest in the great missionary enterprise; (2) to provide a missionary library for the use of the members; (3) to make united efforts to arouse the interest of others, especially of the young, in the world-wide extension of our Saviour's Kingdom. This Society, it is believed, will meet a real need, and is destined to become a powerful auxiliary to the Society. From 7.30 to 8.15 was spent in refreshments and friendly greetings. The Rev. F. Lansdown was voted to the chair, and with him on the platform were the Revs. R. Y. Roberts, J. D. Carnegie, and G. S. S. Sanders, and Messrs. Carnley and Liddiard. Mr. Lansdown explained fully the constitution and aims of the Society it had been his privilege to suggest. Then followed words of approval from the other ministers, whereupon the young people, amidst a scene of great enthusiasm, formed the Society, and elected its officers. The Rev. G. S. S. Sanders, who has evinced such a warm interest in the matter, was chosen as the first president. The other ministers of the various churches were elected as vice-presidents. The Rev. F. Lansdown was asked to continue the work of organising the Society by acting as secretary, and Miss Mattocks was appointed treasurer. Nearly two hundred at once gave in their names as members. The first public meeting was fixed for May 28th, to be addressed by the Rev. S. McFarlane, LL.D., formerly of New Guinea.

THE Centenary celebration in Sherborne, on May 16th, awoke wide and warm interest, which was largely due to the efforts of Rev. J. Ogle, the minister, and Miss Williams, a Director chosen by the Dorset Union. There were twelve ministers and many visitors from neighbouring small towns and villages, several of whom took part. On the previous evening a hearty prayer meeting had been held, and on the afternoon of the 16th a sermon was preached by Rev. Urijah R. Thomas, Chairman of the Congregational Union, who also addressed the evening meeting, at which the Revs. Dr. McFarlane, formerly of New Guinea, and E. Lewis, of Bellary, gave stirring narratives of their work. There were large gatherings at the services, as well as at the public tea, which was the gift of friends, so that all proceeds from tickets should go to the Fund. The contributions for the day amounted to £13, and donations were announced ranging from £100 down to four shillings found in the street by a little boy who had in vain for months sought the rightful owner, and an earnest start was made for ensuring permanent subscriptions from every member of the congregation of at least a farthing a week.

CHURCH MISSIONARY SOCIETY.—We greatly regret to hear that the Rev. F. E. Wigram, M.A., the Honorary Clerical Secretary, has been ordered away for six months' complete rest, on account of frequent failures of health. We sincerely trust that the reasonable hope entertained by his medical adviser, that this rest may entirely restore him to health, and enable him to resume his work at Salisbury Square, may be abundantly realised. — Colonel Robert Williams, a leading friend of the C.M.S. in Dorset, and a member of the firm (Messrs. Williams, Deacon, and Co.) who are that Society's bankers, has been elected Treasurer, in succession to Sir T. Fowell Buxton.

THE first lady student of the Edinburgh Medical Missionary Society, Miss Dr. Montgomery, has taken her diploma of L.R.C.P. and S., and has been appointed by the Irish Presbyterian Church to work in India. She is the daughter of Rev. Henry Montgomery, of Belfast.

JAP HAN CHIONG, one of the pastors of the Amoy American Reformed Mission, is probably the senior ordained native pastor in China. Two years ago he celebrated the thirtieth anniversary of his ordination, a great occasion in the town in which he is settled, marked by kindly words and gifts from missionaries and from Chinamen, non-Christian Chinamen as well as Christians. He is pastor of the church at Sio-khe, the western centre of the American Reformed Mission, where they have a large hospital. His high character, spotless reputation, good judgment, and kindly feeling and manner, have justly won for him a place in the affection and esteem of all who know him, and even exceptional influence with Chinese officials. He is one of the noblest fruits of the Gospel in China. His wife is like-minded. Their lives and work have been of signal service to the cause of Christ.

THE Baptist Missionary Society have been called to mourn the death of Dr. Sidney R. Webb, of Wathen Station, Lower Congo River, which sad event took place on board the s.s. *Boma*, on Good Friday, April 12th. Dr. and Mrs. Webb were on the eve of taking furlough to England, and were attacked by fever on their journey down country to the coast. The Rev. Philip Davies, B.A., of the same Mission, speaks of his character and work in the highest terms. "Although he had been little more than two years on the mission-field, he had already largely redeemed the promise he had given of becoming a most devoted and useful missionary. He loved the work, and was beloved by the people; love and devotion, more indispensable qualifications than abilities and attainments, he largely possessed, and his place will not easily be filled." Mrs. Webb has arrived in England.

THE Polyglot Petition of the World's Women's Christian Temperance Union is a plea addressed by the Christian women of the world to the Governments of all civilised nations against the world-wide curses of alcohol, opium, and the vices which disgrace our social life. In 1884 Mrs. Clement Leavitt, of Boston, U.S.A., started out to carry this petition round the world and get women's signatures to it. She was absent nine years, during which she visited "practically every nation of the world." After her visit to Madagascar she was welcomed by the Directors of our Society in London. Mrs. Leavitt was followed by Miss Jessie Ackermann, of California, who in her seven years of journeying covered a distance nearly equal to seven times round the world. The journeys of Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell came next. Miss Allen West went to Japan as the fifth round-the-world missionary of the World's Women's Temperance Union, but after a few weeks of heroic exertion she passed away. The work of these "white ribbon missionaries," and their comrades in America and Great Britain, has produced the Polyglot Petition which was presented to the Government at Washington last February, and received by the President of the United States, and which was to be presented to the British Government on June 15th, and to the Governments of every civilised nation in the world. Lady Henry Somerset, and those associated with her, hoped to secure half a million names in Great Britain and Ireland before the official presentation occurred. The document has been circulated in fifty nations, and has received over 7,000,000 signatures. The total number of actual signatures from outside the United States is 480,000. Great Britain, with Lady Henry Somerset's name at the head, leads the procession with 400,000. Though this is a woman's petition it is endorsed by perhaps 1,000,000 men. The make-up of the petition was undertaken by Mrs. Rebecca Shuman, of Evanston, Illinois, Miss Willard's home.

THE FIRST LADIES FOR UGANDA.—At the Queen's Hall, Langham Place, on Thursday, May 16th, the Committee of the Church Missionary Society and their friends took leave of the following party, sailing for Uganda on the 18th, among whom, for the first time, were the names of ladies:—The Revs. T. R. Buckley and Martin J. Hall; Messrs. J. B. Purvis, A. Wilson, and F. H. Wright; and the Misses E. E. Browne, J. E. Chadwick, E. M. Furley, E. L. Pilgrim, and M. S. Thomsett. The Hall presented a remarkable sight. Floor, balcony, and upper gallery were all crowded. Certainly over 2,000 persons were present. Five of the ten missionaries have been adopted by local bodies as their "own missionaries," and will be supported by them.

MR. GEORGE KERRY WILLIAMSON, on leaving the Blackheath School for Sons of Missionaries, has been awarded a Havelock Scholarship at Regent's Park College.

## YING-SHAN AND YÜN-MUNG.

MY DEAR MR. COUSINS,—In the September CHRONICLE you gave some notes of a journey made in May last by Mr. Terrell and myself through the districts of Ying-Shan and Yün-Mung. We have recently travelled through these districts again, meeting with many experiences of special interest.

Before leaving home we were cautioned that it might be very dangerous to travel at this time. The country was supposed to be very much disturbed; rumours were everywhere rife; soldiers—often an element of danger in China—were being drafted to the north through parts of Hiaokan and Ying-Shan, and altogether it was the height of unwisdom to venture away from the port!

A little group of converts were, however, waiting for baptism at Siao Kia Tien, and the Ying-Shan Christians were looking forward to our promised autumn visit; so we resolved that while we might use all discretion, and give the unruly braves as wide a berth as circumstances would permit, it was our duty to go and attend to the work that was waiting us.

As so often happens, difficulties vanished at each point as we approached, while our experiences all along the route gave us a new conception of the number of rapidly-opening doors, and of the extent to which Christian truth is beginning to influence the minds of many in Central China.

We reached Siao Kia Tien on the evening of Tuesday, November 13th, and stayed until the following Friday morning. The time we spent there we shall never forget. The moon was at the full when we arrived, everything was quiet, and we were met and courteously led to the room that the Christians had prepared for us. A large crowd, however, gathered about the door and would not disperse till they had seen something of us; so we preached to them at some length, and then pleading that we had walked twenty miles and were tired and hungry, we invited them to come again the next day, when they, polite Chinamen as they were, took the hint, dispersing quietly, and leaving us to our supper and evening service with the Christians.

Some of those who put down their names as inquirers a few months since afterwards drew back in consequence of difficulties that had overtaken Chang, their leader, and of the rumours spreading in connection with the Japanese invasion. Chang himself, however, remained firm, as did the Chcu family (father, mother, and two children), and two men, Nien and Hiung. These all seemed very satisfactory, and we hope that those who have drawn back may soon overcome their doubts and timidity, and be prepared to make an open confession of Christ as their friends have done.

November 14th we spent in preaching at a busy market town a few li distant, in the surrounding villages, and on the street of Siao Kia Tien. The evening we spent in quiet worship with the Christians.



November 15th was a red-letter day. Being market-day the crush on the streets was too great to allow of much work being done there, but our friends arranged that a table and bench should be placed on the threshing floor outside the north gate—the very spot where two years ago I was so roughly treated. As soon as we took up our stand the people crowded around, and to command their attention we had to mount the table. Many hundreds of people heard the Gospel in the course of the morning. The sky was clear, the sun warm, the air crisp, and the people friendly; the native brethren, Mr. Terrell and I, all alike felt that we had seldom preached under more inspiring circumstances. Deacon Wen, who was with me in 1892, was specially delighted at the change that had taken place, and was full of joy at this truly Christian triumph.

In the afternoon our audience was smaller, but this enabled us to deal more personally with those who seemed interested. Chang keeps a druggist's shop on the street, and is a well-known man. We were glad to learn that many who heard us preaching went to him to inquire more fully as to the way, and also to find that he had been influencing some of those who came to us for conversation.

In the evening we received the candidates—four men, one woman, and two children—into the church by baptism. There is a peculiar solemnity and a peculiar joy in taking part in a service of this kind which constitutes a little Christian society in the midst of an intensely heathen and, as in this case, somewhat lawless district. The confession of Christ made by each candidate was calm and brave. We all realised God's presence in our midst; and I was much helped in speaking, in view of our departure early next morning, from Acts xx. 32. Earnest prayers were offered that the church publicly established in Siao Kia Tien that evening might never decay, but might increase in size and spiritual power and prove to be a source of great blessing to all the district. After Christians and heathen had alike withdrawn, and Mr. Terrell and I were writing, our host, who was not a Christian, sat smoking his pipe. By and by he looked up and said: "I have that sort of feeling in my heart that I don't want you to go away." We were glad to hear this, for we had feared that our presence, involving as it did the coming and going of numbers of people, might have proved more than he bargained for when he offered the Christians to let us stay in his house. I had some conversation with him after this, and he told me that he had lost all faith in idolatry and everything connected with it, and that he would wish to become a Christian but for the difficulties it would involve between himself and his relatives. His case is that of many in the neighbourhood.

Next morning we left Siao Kia Tien soon after dawn, the Christians escorting us for a short distance, and almost everyone stepping out to say a friendly word as we walked up the street. It was a pleasant contrast to our former experience, and our hearts were full of joy. Deacon Wen

said: "Last time we were here, they gave us a military send off, this time it is a civil one."

From Siao Kia Tien to Ying-Shan is about twenty English miles. By making a slight detour we passed through a large town called Tai Ping Isen. It was at a temple in this town that Lo Tsao Lung, our Ying-Shan evangelist, who was with us, more than twenty years ago took the vows of asceticism before a Buddhist priest. Large crowds gave us a patient hearing at several places in the streets. Tsao Lung spoke out very boldly: "Many years ago, in this very place, I took the vows of asceticism. I now know that the vows that I took were erroneous, and the gods before whom they were made are false, and I have come back to preach to you the one only way of salvation in Jesus Christ." His earnest words made a deep impression upon all who heard them. This is, I think, the first time that the Gospel has been preached on the streets of Tai Ping Isen.

Just outside of Yin Kia Tien, another town that we passed through on the same day, we preached to a large crowd of men, variously estimated from five hundred to one thousand. It was the largest congregation that I have preached to in the open air in China, and it reminded Mr. Terrell of the Bank Holiday crowds that in former years he was accustomed to address in the West of England. In each of these towns the people bought our books freely.

We reached Ying-Shan city on the evening of November 16th and stayed there till November 20th. We spent the time in conversing with all who would come to us, and in preaching and bookselling in the chapel and streets. Five of us—three Chinese and two foreigners—devoted ourselves to this work. But, in addition, two of the men, Tso and Tan, who travelled with us, one as baggage-bearer and the other as "boy," are Christians of good standing and earnest men, and they availed themselves of every opportunity of speaking. One morning, when missionaries and evangelists were all preaching in the streets, people came into the chapel and Tso began to speak to them; the numbers increased, and Tso held their attention. Then, a stranger dropping in, and, seeing a number of people listening to the exhortations of a coolie, said in surprise: "What, has it come to this, that even your baggage-bearers preach!"

Not a little seed-sowing was thus done. May much of it prove to have been on good ground!

During our visit one man and one woman and her child were baptized. The man lived a few miles due west of the city, and the woman seven miles due south. Thirteen miles north of the city, at Ho Kia Ta Tien, there is a group of people who seem moving towards Christianity, but cannot shake off the fetters of idolatry. Desiring to be right with both, they commence each act of worship by making prostrations, and saying: "We give thanks to the grace of the Supreme Ruler;" and, after that, proceed to worship the Pusahs as lesser divinities.

I have never before heard of a case quite like this; but it

is one of many indications which show that the leaven of the Kingdom, which must eventually leaven the whole lump, is at work in this district. And it shows, too, how necessary it is that by living voice and written word the people should be more fully instructed.

We have now nearly forty Christians in Ying-Shan county. On our return journey we spent a few days at Yün Mung. The people listened to our message, and bought our books. We had many interesting conversations, and some seem not far from the Kingdom. We had no baptisms in the city, but we heard of a fact which greatly cheered us. A man came into the chapel, and said that he lived some seven miles away in the country, that he was a Confucianist himself, but his wife a Christian, baptized in Hankow. In reply to some questions he told us that when twenty years ago he married, his wife refused to burn incense, or take part in any idolatrous ceremony, or the worship of the dead. At the same time, she was free from every kind of badness, and extremely good to the living. Every evening, when the doors were closed for the night, she draws out a straw cushion, and prays for about an hour; in her prayers she goes over the events of the day, and prays especially about anything that has gone amiss. Once, when she had come into the city—some three years ago—she had come to the chapel, but had found only the mother of the chapel-keeper at home—an old lady, who was deaf as a post—and this was the only time during twenty years that she had seen a fellow-Christian. Her husband promised to bring her to the city on our next visit, and we hope that she will soon be visited in her own home. The husband listened respectfully to all that we had to say, but said he was a Confucianist. He confessed that at first he had struck his wife, for what he regarded as a phase of madness; but he said: "She conquers everybody by her goodness."

It is now some years since I began to travel in the districts of Ying-Shan and Yün-Mung. My experiences have been very varied. This last has been by far the most interesting and encouraging journey that I have made. The fields are white unto the harvest, but the labourers are all too few.

C. G. SPARHAM.

Hankow, December 31st, 1894.

### A GOD HAVING A HISTORY.

A GOD having a history has been handed to me. He is an elegant little figure covered with gilt. It cost a considerable sum to—(a) purchase him; (b) have a play for his entertainment at his installation; (c) collect friends to feast and do the god honour. Now that the owner of this god is a Christian, the services of the gilded individual are no longer needed. Yet the multitudes still deluded cannot be numbered. As I heard the description of how from Peking even, as well as from different provinces and from Formosa, there come multitudes to the shrine of this god,<sup>1</sup> I thought of

this passage: "Whom all Asia and the world worshippeth." Are our souls stirred when we think of so many souls lost in idolatry? The local worshippers of the god have small faith in him; but it pays them to keep up the superstition that this god is powerful against the calamities of famine, pestilence, war, flood, and fire which afflict men. When devotion is slack they will arrange a *make-believe* robbery. The so-called thief will come trembling before the idol, with his hands fixed behind, and restoring the stolen article. Then forms are gone through to know if the man may be released. All the time it is blazed abroad: "Here, see the power of the god; he can work on the conscience to secure restoration of stolen goods!" I have seen great multitudes on their pilgrimages to the shrine of this god, who is a transformed cow-herd. Anything seems easier to men than the grand Bible teaching—to do justice, love mercy, and walk humbly with God.

J. SADLER

### WALTHAMSTOW HALL, SEVENOAKS.

THE Committee of Walthamstow Hall have much pleasure in offering their warm thanks to all the kind friends who have so generously responded to the appeal recently made on behalf of a bazaar at Bromley, in aid of a Sanatorium. Many articles for sale, as well as some money gifts, were received from friends both at home and abroad, for which hearty thanks are offered, and, as the result, they are glad to say that the amount already received is little short of £300, the expenses being only about £10.

There are still a few things left, which will be exhibited at Walthamstow Hall, on Thursday, the 11th of July, at 3.30, the Children's Annual Day, when friends are invited to be present.

It is, however, obvious that substantial aid is still urgently needed to carry out the hopes of the Committee in the completion of the Sanatorium.

### ANNOUNCEMENTS.

#### ARRIVALS IN ENGLAND.

THE REV. T. W. INGRAM and MRS. INGRAM, from NEW GUINEA, per steamer *Orizaba*, May 22nd.

#### BIRTHS.

DAUNCEY.—April 21st, at sea, off the Coast of Queensland, the wife of the Rev. H. M. Dauncey, of New Guinea, of a son, prematurely.

EDMONDS.—March 7th, at Antananarivo, Madagascar, the wife of the Rev. W. J. Edmonds, Tsiafahy, of a son.

#### MARRIAGE.

MACFARLANE—CUTHBERT.—May 2nd, at the London Mission Tamil Church, Coimbatore, South India, by the Rev. John Ure, Cuddapah, assisted by the Rev. V. Ummeyudlan, Mettapolilim, the Rev. George Hannah Macfarlane, London Missionary Society, Cuddapah, South India, to Agnes Stuart, London Missionary Society, Coimbatore, third daughter of James G. Cuthbert, Braco, Perthshire.

### TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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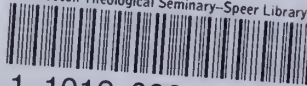


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